لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Nabuwwat 1349—November 1970

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ROR

EDITORS

S. D. AHMAD **M. G. AHMAD**

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, Rabwah and Published by M. Masud Ahmad B.A.
for the Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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S. D. AHMAD **M. G. AHMAD**

Assistant Editor

Ch. Ali Muhammad B.A., B.T.

Contributing Editors :

Nafis-ur-Rahman A. G. Soofi

Prof. Chaudhry Muhammad Ali M.A.

Bashir Ahmad Orchard

Abdur Rahman Khan Bengalee.

Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIV NABUWWAT, 1349—NOVEMBER, 1970 No. 11

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The First Seventeen Verses of Al-Baqarah

بسم الله الرحمن الرحيم

الم ، ذلك الكتب لا ريب فيه هدى للمتقين ، الذين يومنون بالغيب ويقيمون الصلوة ومما رزقنهم ينفقون ، والذين يومنون بما انزل اليك وما انزل من قبلك وبالأخرة هم يومنون ، اولئك على هدى من ربهم و اولئك هم المفلحون ، ان الذين كفروا سواء عليهم ءانذرتهم ام لم تنذرهم لا يومنون ، ختم الله على قلوبهم وعلى سمعهم وعلى ابصارهم غشاوة ولهم عذاب عظيم ، ومن الناس من يقرل امنا بالله وباليوم الاخر وماهم بمؤمنين ، يخدعون الله والذين امنوا وما يخدعون الا انفسم وما يشعرون ، فى قلوبهم مرض فزادهم الله مرضا ولهم

عذاب اليم بما كانوا يكذبون، و اذا قيل لهم لا تفسدوا فى الارض
قالوا انما نحن مصلحون ، الا انهم هم المفسدون و لكن
لا يشعرون ، و اذا قيل لهم امنوا كما امن الناس قالوا انؤمن
كما امن السفهاء الا انهم هم السفهاء ولكن لا يعلمون ،
و اذا لقوا الذين امنوا قالوا امنا و اذا خلوا الى شيطينهم قالوا
انا معكم انما نحن مستهزءون ، الله يستهزى بهم و يمدهم
فى طغيانهم يعمهون ، اولئك الذين اشتروا الضلالة بالهدى
فما ربحت تجارتهم وما كانوا مهتدين ،

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Notes and Comments by

The Promised Messiah (peace and blessings be on him)

This verse was sent down as introductory to the Holy Quran and it is recited with the object of seeking help from the person of the Lord of all Excellences of whose attributive names one is Rahman, provider to the seeker of truth through His sheer grace and beneficence all the means to benevolence, bliss and guidance and whose other attributive name is Rahim, one who does not discredit the hard work of the diligent and the enterprizing and instead rewards their deeds appropriately, rendering to them the fruits of their labor. These two attributes, Rahmaniyyat and Rahimiyyat are indispensible for a fruitful prosecution of temporal as well as spiritual undertakings.

In his great work the Brahin-i-Ahmadiyya, the Promised Messiah draws attention to the Surah al-Baqarah, to its brevity, its beauty; its comprehensiveness and its significance in that it describes (1) the active agent of the Holy Book in the words *alif*, *lam*, *mim* i.e. I, God, the most knowing, revealed this Book, I am the Knowing, the Wise, none knows more than I do. Thus He indicated its greatness and excellence. Next, in respect of the Quran, He stated its original source and pointed up to it in the words ذلك الكتاب that Book, that great and eminent Book, the

original source of which is Divine Knolwledge, that is, in respect of which it is apparent that its source and spring is the eternal Lord of absolute wisdom. By applying here the word "that" which is used in pointing out a distant and far away object, the Almighty has signified that this book has made its appearance with the knowledge of the exalted Lord of excellence Who is without a rival and far beyond and away from the flight of human insight.

Next, He describes its admirable content - value saying لا ريب فيه i.e. the Quran is so cogent and reasonable in its content that it leaves no room for doubt in respect of itself, in other words, it is not a book of stories and fables like other books, but is a store of convincing arguments and sound reasoning and its meaning is supported by clear verities and shining evidences and that it is a miracle in its own right, a cutting sabre in disposing of doubts and misgivings, and in respect of God-consciouness, it does not abandon at the doubtful stage of "there must be a Creator", but leads one to the sure and certain stage of "there He is".

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Guidance for the Pious-minded

This has been said in respect of the eminence of its three aspects. Notwithstanding the supreme value of these three aspects, which play a great role in exercising influence and reformative action, its fourth aspect, that is, its final objective, which is showing the way and leading to the goal, has been confined only to the متقين (the pious). He said هدى للمتقين i.e. this book has been sent down for only those worthy ones who shall ultimately attain to the high degree of faith and perfect piety, because of their inner purity, wisdom, upright understanding, earnestness in truth-seeking and honest attitude of mind, those who, in the eternal knowledge of God, have natural affinities with this guidance and have potential for progress in Divine sciences, they shall ultimately receive the guidanee, it shall eventually reach out to them and before they pass away, God will grant them the strength to cross over to the highway of truth.

It should be carefully understood that here Allah has clearly laid down that those who are worthy of guidance in his knowledge, being gifted with the virtue of piety in their true nature, shall attain to success. In the verses that follow this verse, the point has been elaborated, here He says that all those who are in His knowledge going to believe, though they have not yet joined the ranks of Muslims, shall gradually join and only those shall stay out as are known to Him to be determined to reject the true way of Islam; whether they are counselled or not, they will not believe or shall fall far short of all standards of perfect piety, and true insight. In short, in these verses Allah has abundantly made it clear that only the pious-minded can benefit from the guidance of the Quran, only such whose true nature has not been blanketed by inner darkness of the mind. (Barahin-i-Ahmadiyya pp 158-159)

In short, in these verses God, the Glorious has made it clear that only the pious-minded can avail of the guidances of the Quran—those whose nature has not been dominated by any kind of darkncss of the nous, this guidance must reach them.

The basic sense of piety the possession of which entitles one to the designation of "righteous" is a part of nature inlaid in the very disposition of the virtuous, the prime providence being its fosterer and creative factor through which the pious (muttaqi) finds his first birth.

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Withal their faith and good deeds men are in need of perfect integrity and full advancement to which God alone shows the way, human effort having no part in it. Steadfastness becomes perfect only when faith is so entrenched in the heart that trials fail to disestablish it and virtuous deeds are rendered in a deleterious manner and attitude, without any feeling of hardship and bitterness and in the mood that life without them seems impossible; in a manner of speaking, good deeds become the diet and bread and salubrious drink of the soul, the very mainstay of its existence.

In the words هدى للمتقين (guidance for the God-fearing) the

righteous have been promised that once they are steady in their faith in the unseen and exert in this behalf as much as they can, then God will lead them from the state of faith to that of insight and develop a new phase in their belief. This is a mark of the truth of the Holy Quran that it does not suffer those who come over to it to stagnate in the state of belief and practice they assume through personal effort. In such a situation there will be no way of knowing whether God really existed. In fact, He crowns human effort with a reward from Himself packed with Divine flash-light and Divine power.

Similarly human effort and exertion in respect of duty of worship can hardly travel beyond the observance of prayer in a state of cleanliness as far as is possible and free from all intrusive thoughts so that it does not become an exercise in futility and so that all its components such as glorification, praise of the Supreme Lord and repentence and forgiveness-seeking, petitioning and invocation of blessings on the Holy Prophet are rendered with heartfelt enthusiasm.

But all human effort is in vain unless favoured with Divine grace. It is therefore that the Noble and Compassionate said هدى للمتقين "a guidance for the pious-minded" i.e. if they try with a God-fearing attitude to prop their prayer He will not leave them at the stage of their persoanl effort and exertion but shall extend to them His help and then their prayer will assume a different complexion and acquire a different spirit beyond their imagination.

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God, the Supreme, has held out the promise in the verse, هدى للمتقين (guidance for the pious) that they will have His vision in this very world and know full well that their Lord exists. The word of God says that if one cultivated perfect faith in it, it will also be vouchsafed to him.

Similarly in respect of financial service all that one can do is to surrender a part of his wealth for the cause of God, but it is evident that contribution of a portion of one's highly-

cherished and coveted property is not much of a feat. True excellence lies in one's total withdrawal from all besides Allah when all one's possessions are turned over to Him, even life itself is made an offering in His way.

Here Allah, the Glorious, says, "They spend of whatever We have given them". In other words they give away part of their provisions, share their knowledge and dole out even their moral ethics.

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Compassion to mankind

What is aimed at is that one should be compassionate and helpful to mankind. The law of Allah, the Magnificent, is grounded in two things—reverential observance of the commands of Allah and compassion towards the creatures of Allah. This Book has been sent down with the object of informing people who shun sin, about the minutest errors so that they may safeguard against such transgressions as are not visible to every eye and are observable only through the miscroscope of insight but far beyond the notice of a cursory glance.

The seeker of salvation is one who believes in what has been sent down to the Seal of Prophets, the latter-day Messenger and believes in the books and scriptures sent down to earlier prophets and apostles. And the seeker of salvation is one who believes in the ultimate hour, the resurrection and in dispensation of reward and punishment.

Those who possess the above qualities are on the straight path of their Lord and they are the saved ones and members of the saved party. This is the way of salvation that Islam offers. How clean and straight is the path! The seeker after salvation should subordinate his reason to inspiration and revelation as he would otherwise be lost.

Those whom God knows well that they will not join the fold of Islam whether they are admonished or not, shall not believe or fail to reach the stage of perfect piety and insight.

In short, in these verses God, the Sublime, has made it

plain that only those people can benefit from the Quranic guidance whose true nature is not overpowered by any inner darkness of their soul-this guidance shall certainly reach out to them. But those who are not pious-minded shall neither benefit by the guidance of the Quran nor is it necessary that it should somehow find its way to them.

The Divine act of imprinting the seal means that when man commits an evil act God, the Supreme, shows the effect of the bad deed on his heart and his face.

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Action and reaction

This is the way of Allah that when a man commits an act or performs a deed the reaction and the property under-lying it is made manifest by God, the Excellent. Now, for instance, if we pull down all the shutters of a room it is an act on our part. The counter-action on the part of God, the Supreme, will be that the room will be filled with darkness—this curtian of darkness is a Divine reaction forming part of His eternal law of nature.

In short, an act on our part is followed by an act on the part of the Divine, as a reaction to and a follow-up of our act. This arrangement applies to the material as much as to the immaterial realms. A good and a bad deed on the part of man has a corresponding good and evil effect which shows up after the deed a man does.

There was disease in their hearts. God, the Great, augmented this disease i.e. through a test He showed up its inner potential.

In other words, after reason and understanding of man are prodded his later condition grows worse than his earlier state, as it happens during the time of all the prophets—as angels descend heralding the descent of the Prophets every man's nature is stirred up through an internal movement initiated by the angels, then those who are the sons of righteousness, are drawn to these worthies but those who are the children of mischief and satan, wake up from their slumber and indifference and turn to Divini-

ties bnt because of defective capacities would not turn to the truth.

And when they are told not to make mischief in the land and not to propagate heresy and polytheistic tendencies and misbelief, they say :

> "Our way is the right way and we are not trouble-makers; on the contrary we are promoters of peace and are reformers".

Beware, these are the mischeif-mongers who are making trouble in the land.

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And when they are told "believe as others have believed," they say "shall we believe the way the fools have believed,?" Beware, it is they who are fools but they realize it not.

Notes & Comments by the Khalifa-tul-Masih I.

In the name of Allah, the dispenser of grace not in exchange of any exertion (on the part of man) and compassionate, provider of fruits of one's labor,

I am Allah, the Most Knowing. This is a writ which embodies in it a multiplicity of teachings and as an enemy takes to flight from armies so do misgivings of men fade away before the forces of this book. It is therefore a grand book, there being no doubt about its greatness and it is free from every vagueness. This book is a source of guidance for those who pray to become worthy of being the favored ones or have joined them or shall be enlisted among them. The Promised Messiah used to say that there is provision in the Holy Quran for further advancement of even the most righteous.

Who are these rlghteous ones! Those who believe in the unseen. The most veiled entity is the person of Allah, then the after-death situation, then angels and prophets and His books. The Prophet as a man is not invisible but as Prophet his person is behind the veil.

They offer their prayers with punctiliousness and spend out of what We have given them. From some time it has been

instilled in my mind as a law that one who does not spend aught in the way of God any time and would not pray to Him is denied guidance.

It is a guidance for the pious who go a stage further-that they believe in the revelation sent down to thee and that was sent down before thee and have faith in the latter hour.

These people ride the horses of guidance provided by their Lord and it is they who are victorious and who are granted help.

Here Allah points the way to prosperity and success in the world. Those who are estranged from truth and reality they join "those who suffered Divine displeasure" after being among "those who were favored". This Divine displeasure is the follow-up of disbelief. He therefore says, those who chose disbelief will not turn to belief, it being alike to them whether thou warn them or not, for, they regard thy admonition as imconsequential as its absence.

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When counselling or absence of it become equally unimportant, one loses sense of values. Such lack of foresight deprives one of the blessings of belief. This is due to three diseases:

(1) Firstly one would not listen; he rejects out of hand.

(2) Secondly one who listens but his listening is as good as not listening.

(3) Thirdly one who does not use his sight and see how the disbelievers are faring. It is better to listen and then ponder whether the teaching is beneficial or harmful and then to see whether the believers in it are at peace or not and what kind of fate are the disbelieves sharing.

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Allah has granted man many capacities. He subdued lions and elephants and pressed into his service air, water and fire. The railway train is an achievement marking this subservience of air, fire and water. The makers of steamers have worked out this very subduing power. Now an elephant is a huge beast but obeys the signals of a man's thumb. In short, man has made marvellous progress. I have seen men training parrots to fire

guns and to wield swords. Man can even find God. He is certainly capable of performing feats but there are some who did not appreciate these gifts and sold them out at cheap price. There was a wrestler in Bhera who announced a bout. Some of my friends expressed a desire to get training in wrestling. They took me along. When he came out in his tight trunks he started walking on his hands. To me it was a disgusting sight. It was the first time that I had seen a man walking upside down. "This fellow is not worthy of a look" I observed. "If this is what wrestling has to offer then I am not for it".

In short, there are some people who betake themselves to vice and disbelief and would not wait for the train that comes from God to man.

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When one takes to one kind of filth then other kinds of filth start rolllng in and he has to take them in the stride.

The brain is the center of all intellectual sensations and the heart is the center of all emotional impulses. One should be man enough to save his heart from corrupfion. Should he expose it to bad influences, then the law of God must operate. This is the Divine law that when one chooses disbelief, he then receives the imprint of the seal but once he abandons disbelief the seal is broken. Some people regard it as unjust. It is their error. This is only true justice. If, for example, a man was appointed as teacher and given the salary he had asked for but he was under obligation to be punctual in his tutorial duty, and if he was not attending to his school in time, it was the duty of the supervisors to throw him out. This would be a just and not an unjust act. Likewise, when one takes to disbelief, Allah, the Excellent stultifies his capacities of faith. For example, when some fellows atrophy their hands by keeping them constantly aloft, their hands become totally out of commission.

Similarly when one does not use his talents of faith, the faculties that were granted as gifts are lost to him. The disbelievers were told to listen and reflect. They outright refused

to hear and it was then said that it was equal to them whether he (the Prophet) counselled them or not—since they did not use their ears Allah so turned their ears that they were incapable of listening to truth.

One way in the right direction is to implement the impulse of the heart, next, one should turn his ears to words of virtue, failing this he should at least observe the different people in his town which of them are making headway in virtue or vice and under whose direction and how they are faring—one who cannot do this much his eyes are bandaged and he fails to see the truth. In Qadian there are Aryas, Sikhs, Sanatanists, common Muslims and Ahmadies. Have a glance at all of them, they are listening to whom and which of them are treading the path of virtue and meeting a happy end and which of them are having hard times.

Some people coin up theories. As an example one fellow said that the mark of a saint was that he would at once turn round when blessings were invoked on the Holy Prophet behind his back. I asked him if he could be the prayer-leader. He said 'why not'? Then I took him to task telling him that when he will be ahead of all how would he be able to function as prayer-leader with all of them engaged in invoking Allah's blessings on the Holy Prophet. In short, when one abandons the right path he is liable to flounder.

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The Hypocrites

Again there are many people who profess belief in Allah and in the latter day but they are not a whit believers. The lesson on faith begins with belief in Allah and ends up in the latter day. The medial parts of it are thus bracketted within these two. For belief in Allah is perfected when one believes also in angels, books and prophets. Belief does not consist in mere verbal profession; the heart should endorse it and performance should prove it.

They forsake Allah and the believers. But in reality they

only disregard their own souls, having no idea of their own loss and profit. These people disregarded Allah and suffered the consequences—they only hurt themselves.

Abdullah bin Ubayy bin Salul was one of them. The Holy Prophet was addressing the assembly. A fast breeze was blowing and when a gust of dust hit his mount this fellow covered his mouth with a handkerchief and observed", It is a very good talk but we are very uncomfortable here. If he would speak to us at home instead, it would be better". The Companions talked over it long and then one of them begged the Holy Prophet to overlook "We had planned to make him our King but now it is evident that this man did not deserve the honor and has just exposed himself". He suffered great disgrace after this and met his end before the eyes of believers and died without honor.

The hypocrite thinks he is very smart and is on good terms with both the parties, while in fact he is too weak to take a decision or a stand.

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There is a disease in their hearts. Allahlet this distemper grow and for them is woeful torment, for, they are given to lying. Growth of disease is due to the fact that the hypocrite is too weak to make a decision in respect of a few points but when these questions grow in volume, this weakness on his part does likewise increase. The distemper is thus an ever-burgeoning condition. When the hypocrite cannot speak out for the truth before a small group, he is likely to utter big lies when confronted with a big party. These very things will become a source of torment for him: the punishment in this situation is just gruelling.

All this is due to the habit of lying

When they are told to desist from promoting disorder in the land through their hypocricy, they say "We are promoting peaoe between the parties". Beware, these fellows are beyond doubt the trouble-makers but they do not understand.

When they are told to believe as the masses have believed

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they say "shall we believe as the nincompoops have believed"? Beware, it is they who are nincompoops. But they have no sense to perceive their lack of wisdom. When they meet the believers they say, "We believe". But when they are alone with their ring-leaders they say, "We are with you. We were only fooling them (the Muslims)".

Allah will disgrace them and He grants them respite: They are blindly tresspassing the boundaries.

These are the fellows who purchase misguidance in exchange for guidance; their business did not turn out to be profitable and they could not find the way. (Dars-ul-Quran).

Notes & Comments by the Khalifatul Masih II

I recite in the name of Allah, the Glorious, Who is Gracious beyond measure and ever-compassionate.

This is the perfect Book; there is no doubt about it; it gives guidance to the piety-seeking.

Who believe in the unseen and establish prayer and spend out of whatever we have granted them.

And believe in what has been sent down to thee and what was sent down before thee and have faith ih the things promised to take place in the future.

Such people are certainly entrenched in the guidance that has come from their Lord and they are the ones who shall succeed.

Such of the people as have disbelieved, whether thou warn them or warn them not, makes no difference to them, they shall not believe (unless they change this attitude).

Allah has sealed up their hearts and their ears and there is a film covering their eyes and for them is appointed a big torment.

And there are also some who say "We believe in Allah and in the coming Day" while they really do not believe.

They mean to deceive Allah and those who have believed but the truth of the matter is that they deceive none but them-

selves while they do not know.

Their hearts suffered from a disease : Allah then added to their disease and they are in painful torment because they were given to lying.

And when they are told to desist from creating mischief in the land they say "We are only promoters of peace".

Hearken ! these very people are without a doubt the mischief-mongers but they do not realize.

And when they are told, "Believe as other people have believed," they say, "Shall we believe as the foolish folk have believed."

Remember, they are lying They themselves are stupid but they don't know.

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And when they meet the believers they say, "We too believe (in this Prophet)", but when they are alone in the company of their ring-leaders they say," We certainly stand by you. We were only making fun (of the believers)".

Allah will pnnish them for their fun-making and shall leave them floundering in their rebellions.

They are a people who preferred misguidance to guidance with the result that neither did they gain any material advantage nor guidance.

Abbreviations like (Alif, Lam, Mim) are known as (Al-muqatita'at i.e. letters used and pronounced separately.

Of the meanings ascribed to Muqatta'at two seem to be more authentic; (1) that each letter has a definite numerical value. The letters الم (alif, lam, mim) have the numerisal value of 71.

Thus the placing of Alif, Lam, Mim in the beginning of the Sura would mean that the subject-matter of Al-Baqara i.e. the special consolidation of early Islam, would take 71 years to unfold itself completely.

2. The second and much more important significance of

the Muqatta'at is that they are abbreviations for specific attributes of God and a Sura before which the Muqatta,at are placed is, in its snbject-matter, connected with the Divine attributes for which the Muqatta'at stand.

The words would mean : (1) that the Quran contains nothing that may make one's mind uneasy ; (2) that there is nothing doubtful in it ; (3) that it contains nothing that may bring misery or affliction to an individual or a nation ; (4) that it contains no accusation against, or low opinion about, any object of faith.

In this verse three important qualities of a Muttaqi have been mentioned ; (1) a believer in the unseen ; (a) steadfast in prayer ; and (3) one spending out of what God has provided for him.

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The verse lays down three directions and describes three stages for the spiritual well-being of man ; —

1. A Muslim should believe in the truths which are hidden from his eyes and are beyond his physical senses, for, It is such a belief that can show him to be possessed of the right sort of righteousness. An intelligent person does not remain satisfied with natural phenomena as he sees them, but looks deeper into their source and origin ; and it is this delving into the depths of the unknown that leads to great knowledge and great achievement. All this comes under "belief in the unseen" which has special reference to God, Who is the source of all creation.

2. When the believer reflects on the creation of the universe and the marvellous order and design which exists in it and when, as a result of this reflection, becomes persuaded of the existence of the Creator, an irresistible longing to have a real and true union with Him takes hold of him. This finds consummation in the observance of prayer.

3. Lastly, when the believer succeeds in establishing a living contact with his Creator, he feels an inward urge to serve his fellow-beings who, being the creatures of his own Lord and

Master, are members of the large family to which he himself belongs. So, in order to meet their needs and requirements, he spends willingly and freely out of the wealth, knowledge or anything else which God has given him.

The words, "and that which was revealed before thee," illustrate a special characteristic of Islam, i.e., it not only recognizes the truth of all previous Prophets but makes it obligatory upon its followers to believe in the Divine origin of the teachings they brought with them.

The verse explains that when a man has fulfilled all the conditions of تقوی (righteousness) in respect of both belief and actions, then he may be sure of being rightly guided.

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Disbelievers

After speaking of the class of true belivers and describing the high stage of faith, God now speaks of the extreme type of disbelievers who have become so indifferent to truth that it matters not whether they receive a warning or not. Of such disbelievers it has been declared that as long as their present condition continues, they will not believe.

It is a common observation that organs which remain unused for a long time become dead and useless. The eyes lose their sight and the ears their hearing if they remain out of use, and the limbs become stunted for the same reason. The disbelievers mentioned here refused to employ their hearts and ears for the comprehension of the truth, and as a result their capacities for hearing and understanding were lost. It is thus only the natural consequence of wilful indifference which is described in the clause, "Allah has set a seal on their hearts and their ears, and over their eyes is a covering". As all laws proceed from God, the Final Controller of the universe, and every cause is followed by its natural effect under His will, so the sealing of the hearts and the ears of disbelievers is ascribed to Him.

The two-timers

After describing the condition of believers and that of dis-believers the Quran proceeds to describe the condition of a third group, the hypocrites. These were mixd up with the believers and posed as such. They were divided into two classes: (1) disbelievers at heart but united with the believers for the sake of some material or communal advantage; (2) believers at heart but lacking the strength of conviction necessary for thorough conversion and complete obedience. The reference here is to the first class of hypocrites, those who mixed with the believers but did not at heart believe in the truth of Islam.

It may be noted that only God and the Last Day are mentioned here, other Islamic beliefs being left out. This has led some to think that Islam requires belief only in God and the Last Day. The truth, however, is that 'God' and the 'Last Day' are respectively the first and the last items in the Islamic formula of faith and a profession of them ipso facto implies profession of the other items. Elsewhere the Quran clearly states how belief in the Last Day implies belief in angels as well as in the Divine Books.

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The omission may also be explained in another way. The hyproctites wanted to deceive the believers, so possibly they expressed themselves purposely in these words, omitting all reference to tbe Prophet and the Quran. By mentioning God and the Last Day they would induce believers to think that they subscribed fully to the Islamic faith, but in their hearts they made a reservation as regards belief in the Quran and the Prophet. This interpretation finds support in the following verse which says that the hypocrites wished to deceive the believers. The expression, they are not believers at all, has been used to intensify the repudiation of the claim of the hypocrites to be believers. If a mere negation of their claim had been intended, it would have been expressed by some such expression as "they are hypocrites".

Jewish tribes

Before the coming of Islam into Medina there were in that city two pagan Arab tribes known as Aus and Khazraj, and three Jewish tribes named Banu Quraiza, Banu Nadir and Banu Qainuqa. The two pagan tribes were superior to the Jews in numbers but inferior to them in wealth and education. The Jews thus exercised great influence over the pagans of Medina. In order further to increase their influence, they encouraged internecine feuds among their idolatrous neighbours. A few years before the rise of Islam the pagan tribes of Medina, realizing how they had been duped, decided to organize themselves under a duly elected king. Their choice fell upon one 'Abdullah bin Ubayy, chief of the tribe of Khazraj, and as they were preparing for his coronation when news came to them of the rise of Islam in Mecca. Events suddenly began to take a different turn. The idolatrous tribes of Aus and Khazraj became attracted towards Islam and began to embrace the new faith in large numbers, believing that the solution of their difficulties lay not in electing a king but in accepting Islam. Soon after the Holy Prophet emigrated to Medina.

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The tide of enthusiasm became irresistible and Abdullah bin Ubayy and his party felt it wise to follow their tribesmen into the new faith. They did not realize at the time that the establishment of Islam would mean the frustration of their own hopes. When, however, the power of Islam became established, they realized that they had put an end to their hopes. The realization destroyed any attachment they had for Islam. Instead, they developed actual hostility to it. But as a preponderating majority of their tribesmen had already become zealous followers of Islam, they could not openly leave its fold. Thus came into being the hyprocrites—a party professing Islam outwardly but at heart hostile to it. Not strong enough to oppose Islam openly, they naturally thought of entering into a secret alliance with the Jews in order to injure the cause of Islam.

In the beginning they had nothing to do with the Meccans for whom they bore a long-standing tribal antipathy. After the battle of Uhud, however, at the instigation of the Jews and prompted by their own jealousy, they forgot their enmity and began secretly to conspire with the Quraish of Mecca, keeping up a show of attachment for Islam. Their leader Abdullah continued to accompany the Holy Prophet in many of his expeditions.

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In the Quran this party of hypocrites is mentioned in several places. Their last act of hostility towards Islam was their attempt, after the fall of Mecca, to conspire with the Byzantine Christian power. The occasion was the Tabuk expedition led by the Holy Prophet in the ninth year of Hijra. The attempt met with discomfiture. It was probably the shock of failure that caused, only two months later, the death of Abdullah bin Ubayy. The party then broke up. Some of its members entered Islam sincerely; others ended their days in obscurity.

The Holy Prophet has mentioned the following signs of hypocrisy. Says he: "When a hypocrite speaks, he lies; and when he makes a promise, he does not fulfil it; and when he is entrusted with anything, he acts dishonestly and when he makes a contract, he breaks, it; and when he engages in a dispute, he uses foul words". (Bukhari).

In the verse under comment the increase of hypocrisy is attributed to God, not because God increases it but because the increase results from disregard of His commands; also because it is God Who finally dispenses the good and evil consequences of human actions. The Quran has been revealed only for healing diseases. Says Allah: "O mankind! there has come to you an exhortation from your Lord and a cure for whatever disease there is in the hearts. (10 : 58)"

The increasing of disease also means that the expanding power of Islam was naturally increasing the disease of the hypocrites who were all the more forced to remain, against their will, in outward friendliness with the Muslims.

In the case of disbelievers the punishment mentioned is عذاب عظيم (great punishmen), whereas in the case of hypocrites it is عذاب اليم (grievous punishment). This is bacause disbelievers express their disbelief and enmity openly, while hypocrites keep their feelings of hatred and malice concealed in their hearts, thinking that they are thereby deriving two-fold pleasure,—one of enmity towards Islam and the other of befooling the Muslims. So the retribution in store for the hypocrites is characterized by social pain and anguish, a fit recompense for their false elation.

The hypocrites tried to create disturbance in various ways: (1) they tried to sow discord among the Muslims themselves by instigating the Medinite Helpers against the Meccan Refugees (2) sometime they imputed motives to the Holy Prophet in the distribution of alms or his system of gathering information; (3) sometimes they tried to undermine the spirit of the Muslims or to demoralize them by spreading rumours; (4) sometimes they encouraged non-Muslims to fight against Muslims.

In the present verse reference is made to the double-dealing of the hypocrites. Confronted with this the hypocrites invariably pleaded that they were prompted by nothing but sincerity of purpose and that their intention was not to create ill-will but to establish mutual cordiality and peace. This is the typical defence of all mischief-makers.

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The presence of hypocrites and malcontents is inevitable in every orgianised society. In a society, not properly organized, it is easy for disaffected members to leave. But in a well-organised community, the malcontents find it difficult to leave. So they remain within the fold and carry on their nefarious activities secretly. The presence of hypocrites is not a sign of the weakness but rather of the strength of a community. But this should not make a community neglectful about them. On the contrary, it is imperative that malcontents and hypocrites should be closely watched and properly dealt with, as and when circumstances require. The Holy Prophet was ever watchful of this class.

In the last verse the hypocrites insinuated that it was not they but the main body of Muslims that caused disorder. The reply to this insinuation is given in the present verse in the emphatic words, "Beware ! it is surely they who create disorder."

The last words of the verse signify that the hypocrites lack the faculty of insight. If, instead of fabricating a defence for their duplicity, they had tried only to study their own mind, they could have easily perceived that it was not the desire of peace or reform but cowardice and jealousy that prompted their loathsome conduct.

The verse means that when the believers asked the hypocrites to be sincere in their faith the hypocrites would say that the believers were, like fools, squandering away their lives and property, a mere handful of men who had taken up the fight against the whole country.

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Discomfiture of hypocrites

The hyocrites called true Muslims "fools" because they thought they (the hypocrites) could protect their lives and property by maintaining friendly relations with the disbelievers, while the true Muslims, on account of their complete estrangement from disbelievers, were exposing their lives and possessions to constant danger. Muslims were also given to spending recklessly on religion. Such allegations are contained in 5 : 59 ; 8 : 50 ; 9:79 & 63 : 8. God replies to them by saying : Their possessions and their children should not excite thy wonder ; Allah only intends to punish them therewith in this world, that their souls may depart while they are disbelievers (9 : 85). The verse means that soon the hypocrites would witness the ruin of their possessions, while Muslims would prosper. Success and prosperity come, not of cowardice and stinginess, but of courage and sacrifice, and the hypocrites were hopelessly lacking in both these qualities.

'Abdullah bin Ubayy, the hypocrite leader, lived to see the frustration of his designs against Islam and his only son became a true and zealous Muslim.

In Arabic, punishment for an evil is sometimes denoted by

the term used for the evil itself.

Thus the expression اللہ یستھزیٔ بھم does not mean, Allah shall mock at them, but that Allah will punish them for their mocking.

The expression, اشتروا الضلالۃ بالھدی (who have taken error in exchange for guidance,) means : (1) that they have given up guidance and taken error instead; or (2) that both guidance and error were offered to them but they preferred error and refused guidance. Both these meanings apply here. According to the first, the verse would mean that originally everybody is endowed with a pure nature and the best of capacities but, owing to wrong training or wrongdoing, the original nature and capacities become lost. In this case "guidance" would mean the nature or capacities with which every man is endowed by God, and "exchange" would mean that through making wrong use people lose the God-given guidance, landing themselves in error instead. According to the second meaning, the verse would signify that through His Messengers, God communicates to man only truth and guidance whereas Satan presents to him his own evil teaching. Wrong choice by man results in his acceptance of error instead of guidance.

A losing bargain

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This traffic, however, brings the hypocrites no gain. They believe that by preferring the prompting of Satan to the guidance of God they would reap a good profit in this life. But, says God, they will reap no such profit. On the contrary, they will be the losers and suffer humiliation through their own wrong choice.

The words, 'nor are they rightly guided,' point to yet another consequence of the wrong choice of hypocrites. They will not only suffer loss and humiliation in this life, but will also suffer punishment in the life to come, for being deprived of guidance they will not reach the goal. Thus the words, their traffic has brought them no gain, refer to the benefits that accrue to one in this life, and the words,' 'nor are they rightly guided,' refer to the end they will meet in the life to come.

The verse teaches an important truth. Every action of man is attended by two kinds of results, one immediate and the other deferred. A person who is detected in theft suffers punishment

and humiliation in this life. This is the immediate consequence of his action. The deferred consequence is that by the same action he reduces his ability to find and accept the truth and guidance. Similarly, when a person does a good deed, the immediate result is that he is pleased with himself and rises in the estimation of others. The deferred consequence is that he increases his power of finding and accepting the truth and guidance. It is the deferred consequences that are referred to in the expression, 'nor are they rightly guided.' *(Commentary on the Holy Quran, vol. 1)*

A. G. Soofi

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Moon in the East

A short biography of the late Khalifa-tul-Masih II

By A.G. Soofi

II

Will of Khalifa-tul-Masih I

The Khalifatul Masih I made a will on January 20, 1911, nominating the Sahibzada Mahmud Ahmad as his successor and kept it in a sealed envelope.

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'Ansarullah' Formed

In order to create mutual closeness, promote feelings of true brotherly love among members of the community and to train them in the disciplines of the Shariat and to activate among them a sense of mission, the Sahibzada Mahmud Ahmad, founded in 1911 an association under the name of Ansarullah, with the blessings and permission of the Khalifatul Masih I.

His First Eid Sermon

The sermon the Sahibzada Mahmud Ahmad gave after the congregational Eid prayers (25 September 1911) was highly appreciated by the Khalifatul Masih I. It was in his words, "the finest and it will seem exceedingly fine if you ponder over its meaning. I appreciate it very much. "He further observed that "people with good disposition will find it a source of manifold benefit."

During the year 1911, the Sahibzada Mahmud Ahmad contributed highly informative and edifying articles to the 'Tash-Heez' and on the occasion of the annual meeting his lecture on "Stages of Piety" received deep popular approbation.

Haj Pilgrimage

Sahibzada Mahmud Ahmad undertook a 'study tour of Islamic institutions of India in April 1912. He also visited Egypt and next went on pilgrimage to the Holy House at Mecca and the Medina-tun-Nabi where he met the Sharif and urged him to pay closer attention to keep the Holy places hygienically clean.

Khalifatul Masih I and the Promised Messiah's sons

Sahibzada Mahmud Ahmad accompanied the Khalifatul Masih I to Lahore where the latter laid the foundation stone of Rahmatullah Building. There the Khalifatul Masih I ordered four chairs to be brought up. Then he asked Nawab Muhammad Ali Khan, son-in-law of the Promised Messiah and Sahibzada Mirza Bashiruddin Mahmud Ahmad, Sahibzada Mirza Bashir Ahmad and Sahibzada Mirza Sharif Ahmad, three sons of the Promised Messiah, to take their seats in the chairs. Finding them hesitant, he insisted that they comply with his wishes which they reluctantly did. The Khalifatul Masih I observed "I am doing your work. I owe a heavy debt to your father."

Al-Fazl Started

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The Sahibzada Mahmud Ahmad was now deeply involved in the activities of the movement. As his responsibilities increased the feeling grew in him that the momentous times and the equally momentous message of the Promised Messiah called for an accelerated drive and therefore in every direction not only the pace of progress should be faster but the scope of activities should be expanded. In the middle of June 1913, he started a newspaper 'Alfazl' which was generously financed by his wife Ummi-Nasir. For its first issue Khalifatul Masih I wrote a special article on "Islamic press and its working schedule." The newspaper featured sermons and speeches of the Khalifa-tul Masih I the life of the Holy Prophets, Islam, Truthful testimony of the Messiah, Islamic don'ts and do's, and world of Islam and aimed at diffusion of Islamic teachings in foreign countries and dealt with related subjects. Current affairs also received due attention in its columns. Some of the articles were devoted to subjects like "Hardships of the Pilgrims and what the government can do by way of relief." "The sad neglect of Oriental languages," "The Cawnpore Tragedy" which related to shooting of a mass of Muslims protesting demolition of the lavatories of the Mosque to open up a public thoroughfare, "International Medical conference and absence of Muslims from its deliberations," "Politics in early

Islam," "comparative study of the statesmen of Islam in the heyday of the faith and the agitating pedagogues of the current age", "Peace Conference of Delhi" strongly supporting the idea of the gathering organized by Muslims, "Warning to the University"—it concerned some passages in text books that hurt the feelings of Muslims.

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A Public Figure

At this stage Sahibzada Mahmud Ahmad was a public figure, with growing stature and was not only looked upon as the bright morning star by the elite of the community who showed him utmost respect but was also gaining weight with the Muslim Press.

The year 1913 saw him busier than ever before. He was taking care of the Guest House, editing *Alfazl*, contributing learned articles to the 'Tashheez-ul Azhan, addressing Ansarullah, drawing up schedule of work for them, leading prayers, discoursing daily on the Holy Quran, delivering weekly sermons. He was however not satisfied and would not settle for the current measure of work progress as his energetic mind and his whole being longed for a gigantic mass movement that would shake the foundations of all false beliefs and rival religions and galvanize Muslims into action for a bold and frontal attack to revive the glories of Islam, to recapture its early spiritual experience, to believe in it with courage and faith, to re-establish its dominance in every field of life, among every people and race, in every country and clime. He was waiting and working, praying, slaving and sweating for that hour, the hour of the victory of Islam, when Muhammad the Holy Prophet will alone be honoured as the central figure and God will be worshipped as the only Ruler and Sovereign.

'Davat-ul Khair Fund'

After long liquifying prayers, deep deliberation and with the permission of the Khalifatul Masih I the Sahibzada Mirza Mahmud Ahmad started a fund for 'Davatul Khair, (call to the Quran) with a country-wide propagation schedule. In this connec-

tion, he immediately proceeded on tour to various places and performed the opening ceremony of the Ahmadiyya Mosque at Wazirabad in the course of a trip.

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Last Illness of Khalifa-tul-Masih I

It was in the year 1914, a year of the most painful crisis in the history of the movement, that the Khalifatul Masih I fell sick. His condition grew from bad to worse and for a change it was suggested that he move to an open place. Accordingly he was taken to the spacious house of Nawab Muhammad Ali Khan. The Sahibzada Mahmud Ahmad now solely devoted himself to the care of the ailing Khalifa-tul-Masih I and started sharing the house with him. During this period he received a message from his family that his son Mirza Nasir Ahmad had fallen sick. He did not go to see him and preferred to stay by the Khalifa-tul-Masih I. Again a message came urging him to see the boy. He ignored it but when it came to the notice of the Khalifa-tul-Masih I he asked him to go home and look after the child as "he is a grandson of the Promised Messiah."

Early Differences

During the period of Khalifa-tul Masih I, a section of the executive headed by Maulvi Muhammad Ali and Khwaja Kamal-uddin had found it hard to stand by their pact of full obedience to the Khalifa-tul-Masih I and had begun to question the utility and necessity of the institution of the Khilafat. They were of the view that the Sadr Anjuman (the Executive Board) was the true and only successor to the Promised Messiah. In order to reconcile the position of the Khalifa with the executive, they started downgrading him to a mere President of that body and frequently used that designation for him in the minutes of the proceedings. In order to circumvent their adroit move, the Khalifatul Masih I nominated the Sahibzada Mirza Mahmud Ahmad as the President of the Sadr Anjuman. When they found their way blocked in this direction, they started first a whispering campaign against both the Khalifa and the Khilafat as an institution and enlisted some support. Next they came out with a

paper, the 'Paigham-i-Sulh' as their mouthpiece. When enough evidence accumulated their mischief was exposed by the Khalifa-tul-Masih I in public and he called a consultative confercnce of representatives of the Ahmadiyya communities scattered all over the country to gauge their views on the question, Anjuman. vs. Khalifat. In a public meeting the Khalifatul Masih I required of Maulvi Muhammad Ali and Khwaja Kamaluddin to renew their oaths of allegiance. They apparently did but kept sulking ever afterwards and especially marked out Sahibzada Mahmud Ahmad as the target of their spite for the simple reason that he was the most enthusjastic supporter of the Khalifa-tul-Masih I and ardently believed in the necessity of the Khilafat as the primary institution of Islam, the only institution that was favoured by the companions of the Holy Prophet (peace and blessings of Allah be on him and his) immediately after his demise and was equally favoured by the Ahmadiyya community after the death of the Promised Messiah.

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Will of Khalifa-tul-Masih I

During the last days of his illness, the Khalifa-tul-Masih I made a will; it urged the election of a Khalifa, a popular and a practising and knowledgable person who, he advised, should treat kindly both the old and the new companions of the Promised Messiah and overlook their errors and should be a well-wisher of everybody. It further directed continuation of lessons in Quran and Hadith. This will was read to the audience present on the occasion by Maulvi Muhammad Ali thrice under the explicit command of the Khalifa-tul-Masih I and was handed over under his direction to Nawab Muhammad Ali Khan for safe-keeping and delivery to the people.

Dissidents Busy

The dissidents marshalled their forces and employed under-hand tactics to nullify the Khilafat institution after the demise of the Khalifa-tul-Masih I as they had miserably failed to discredit him and the institution during his life-time. They would have favoured the institution had they been sure of any one of

them succeeding the Khalifa-tul-Masih I. They knew they had no ground for that vain ambition. They could retain leadership only by destroying the Khilafat in the public eye and winning popular support in favour of the Executive Board which they dominated through their supposed strength of majority vote. While the Khalifa-tul-Masih I lay ill, the dissidents printed leaflets and pamphlets to promote their cause; the plan was to distribute this type of literature soon after the demise of the Khalifa. Accordingly all their centers outside Qadian were flooded with anti—Khilafat handbills and brochures and since the writers held positions of importance in the center, a section of the people were misled and later split in ranks.

Khalifa-tul-Masih I Passes away

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The Sahibzada Mahmud Ahmad was going through a period of travail during these days. He had seen the portents and in spite of his efforts to promote unity, feared a break-up of the movement into splinters. On March 13, in his Friday sermon, he called upon the community to turn to God with supplicating hearts as He alone could help man in critical situations.

When after Friday prayers he was returning to Darul-Islam, the residence of Nawab Muhammad Ali Khan, he learnt of the death of the Khalifa-tul-Masih I. It was the hardest blow that hit him and the movement at that phase of the crisis. He was in great grief and somehow managed to drag himself to the remains of his beloved teacher. But he soon returned to the Mosque (Masjid-i-Aqsa) for late-afternoon prayers, and in a stirring address appealed to the congregation to realize the heavy responsibility that the death of the Khalifa-tul-Masih I had placed on them and to be prepared to shoulder it. He exhorted them to resort to prayer to lead the movement from darkness to light.

Maulvi Muhammad Ali's Suggestion

When he left the Mosque, Maulvi Muhammad Ali met him on the way and suggested that the community should be per-

mitted to take a few months to deliberate and then take a decision which should be binding on all. The Sahibzada Bashir-uddin Mahmud observed "Who would take the responsibility if any untoward mishap occurred in the community without a leader during this period? After the death of the Promised Messiah those who were present consulted among themselves and took a decision so did those before them. On the death of the Promised Messiah the Community agreed on the institution of Khilafat. This point cannot be raised now. The only matter for consultation is who should be the Khalifa."

Maulvi Muhammad All said that the two groups could not agree on any person. The answer given by Sahibzada Mahmud Ahmad was such as would leave no escape for a man willing to recognize the paramount need for closing up the ranks and devoted to the cause of unity. The Sahibzada said that there was no such terrible gulf between the views of the two groups as could stand in the way of unity. He went to the extent of saying that his friends would be prepared to accept a member of the other group as the Khalifa. Maulvi Muhammad Ali was not agreeble even to this concession. Later the Sahibzada Mahmud Ahmad persuaded his family members to agree on the choice of a Khalifa by open majority vote and in case the other group refused to agree to such an arrangement, to accept one of that group as the Khalifa. When however he found that Maulvi Muhammad Ali was adamant, he told him that since his (Muhammad Ali') group could not agree on the continuation of the Khilafat institution and he, (Mirza Mahmud Ahmad) stood for it whole-heartedly and considered it an integral part of Islam, the parting of the ways as between the two groups was clear, the Maulvi Sahib was free to do what he liked but that his own friends being pro-Khilafat would gather together and choose a Khalifa.

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Community Elects the New Khalifa

All the members of the community present in Qadian assembled in the Noor Mosque after late afternoon prayers.

Nawab Muhammad Ali Khan read out the will of the Khalifa-tul-Masih I and appealed to the congregation to honour it and elect a successor. Maulvi Sayyad Muhammad Ahsan Amrohi proposed the name of Hazrat Sahibzada Mirza Bashiruddin Mahmud Ahmad. He was backed by Maulvi Muhammad Ismail Hilalpuri and an open popular demand that the Sahibzada Mahmud Ahmad should agree to take up the office. People advanced in a rush, wave after wave. Hazrat Mirza Bashiruddin was hesitant. People had now closed on him begging him to accept the responsibility and save the community in its most critical hour and not to leave them leaderless. He was so much pressured that he felt it was the will of Allah finding expression through the eager voices of the masses. He did not remember the words of the oath of commitment. He sought to make this an excuse. Maulvi Sayyad Muhammad Sarwar Shah, who sat close to him, said he knew all that there was to say and proposed to spell out the form loud enough for him to repeat. It was at this moment that he made the decision to accept the offer.

Of the 2000 to 2500 people gathered on the occasion less than fifty persons abstained from offering allegience to him. They left the mosque as Maulvi Muhammad Ali, crest-fallen and pale, made his exit.

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His First Address as Khalifa

In his first address the new Khalifa, Hazrat Sahibzada Mirza Bashiruddin Mahmud Ahmad exhorted the community "to follow the way of the companions of the Holy Prophet (peace and blessings of Allah be on him). The second consenus that took place after the death of the Holy Prophet (peace and blessings of Allah be on him and his) related to the righteous Khilafat Institution. Closely ponder the point and study the history of Islam——the progress achieved during the Khilafat period suffered continuous set-back when power took on a temporal character", he said. Continuing, he pointed out "After 1300 years, God sent the Promised Messiah in terms of the

Prophethood criteria according to the promises made by the Holy Prophet (peace and blessings of Allah be on him and his) and after his death the institution of Khilafat had been revived. Hazrat Khalifa-tul-Masih Maulana Nuruddin (may his place be among the highest of the high and may Allah bless him with billions of graces and as the love of the Holy Prophet (peace and blessings of Allah be on him and his) and of the Promised Messiah (peace be on him) pervaded every fibre of his being so may Allah be pleased to bring him in the close company of these holy and beloved persons in paradise) was the first Khalifa of this movement and we had offered him our allegiance while we subscribed to this belief. So long as this institution continues to live, Islam will go on making spiritual as well as material progress.

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"I say to you truly, I have a fear in my heart and I find myself weak, very weak indeed. Hadith has it: Do'nt lay on your slave a burden that he cannot carry. At this moment you have elected to make me your slave. Do'nt therefore tell me to do what I cannot do. I know I am a weak and erring person. How can I claim to guide the world or diffuse truth and righteousness? We are few and the enemies of Islam are many but we have placed limitless hopes in the grace and benevolence and compassion of Allah, the Excellent.

Now that you have put this load on me, help me in discharging this responsibility and you can do so through seeking grace and strength from God and by obeying me in the pleasure of God and under Him. I am a human being and a very feeble one. I will be making mistakes, overlook them. You will be making mistakes. I promise to you with Allah as witness that I will overlook and forget them.

Our first duty is to propagate Islam. Put in collective efforts so that the graces and gifts of Allah may rain down on us. I tell you again and again and yet again to maintain with loyalty the connection you have established with me through your pledge of allegiance after the Promised Messiah and remember

me in your prayers. I will remember you in mine, Listen once more, do'nt ever do anything that violators of their pledge to God do. The strain of your prayers should be that we may live Muslims and die Muslims."

After shaking hands with everyone and a long prayer the Khalifa-tul-Masih II led the funeral services for the late Khalifa-tul-Masih I in the courtyard of the Noor mosque. The cortege then headed for the garden cemetery. The funeral processionionist, solemn and sad, over two thousand in number, pacing their way slowly and in tearful silence, looked like a moving wall, a mile-long wall of mourners.

Then they laid him to his final rest by his master and leader, the Promised Messiah (may both rest in the pleasure of God ever and ever) :

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Moments of Unhappiness

Hazrat Mirza Basihiruddin Mahmud Ahmad was far from happy after assuming the responsibility of Khilafat and started having second thought about it. He says in this connection, 'When initiation pledge-taking was over, I felt myself under a heavy burden. I fell to thinking a possible way out of it, at that stage. I gave the matter considered thought and continued worrying over it for quite a few days. God then revealed to me through a vision that I was walking on a mountain and as I saw the way was up hill, I became disheartened and decided to turn back. When I looked back to make an about-turn, I saw a mountain looming up like a wall and there was no way to return. I concluded from this that God had told me that I could henceforth only advance further but could not go back ever."

Rainfall of Visions

Hundreds of people then related their own visions, indicating the will of God, favouring Hazrat Mirza Bashiruddin Mahmud Ahmad as the righteous Khalifa. It is a way (sunna) of God that before a Prophet or a Khalifa is raised, many who are close to him, are taken into Divine confidence through revelation, visions and dreams. In this case, some 300 revelations, visions and

dreams that Ahmadies were vouchsafed were recorded.

Besides many others, most prominent recipients of these revelations were Maulvi Abdus-Sattar, Sayyad Qazi Amir Hussain, Mian Muhammad Sharif, Hafiz Noor Muhammad, Sayyed Nasir Shah, Muhammad Hussain, Professor Ataur-Rahman, Hafiz Muhammad Husain Qureshi, Maulvi Qudratullah Sanauri, Mian Charagh Din, Fazlur-Rahman, Sheikh Muhammad Yousaf Noor, Sheikh Muhammad Ismail, Mian Muhammad Murad, Munshi Abdul Hayi Sanauri, Chaudhri Fateh Muhammad Sayyal and Qari Ghulam Mujtaba.

Commitment Pledges Pour in

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As the news of the passing away of the Khalifa-tul-Masih I and election of Hazrat Mirza Bashiruddin Mahmud Ahmad to the office of Khalifa reached the outside communities, pledges started pouring in like a heavy rain. The first community that took the step was the Shahjahanpur branch. One of their leaders Sayyad Hafiz Mukhtar Ahmad had, through intution, strongly felt that the Khalifa-tul-Masih I had succumbed to his illness and he therefore requested the members to pen down in confidence the name of their choice for his successor, so that they may be ready to offer allegiance to the future Khalifa, as soon as his fears were confirmed, fears shared by all. The 78-year old Khalifa-tul-Masih I had been bed-ridden for quite some time and health bulletins issued daily had been causing grave concern. All the members agreed on Hazrat Mirza Bashiruddin Mahmud Ahmad and accordingly sent in their loyalty pledges as and when the news reached that he had been chosen through open popular vote as successor to the departed leader. The next to offer allegiance to the Khalifa-tul-Masih II was the Delhi community.

Mubammad Ali Group Disappointed

In Dera Ghazi Khan Maulvi Aziz Bakhsh, a brother of Maulvi Muhammad Ali, was the prayer-leader of the local community. On the death of the Khalifa-tul-Masih I, he left for Qadian. In his absence, his sons Allah Bakhsh and Rahim Bakhsh awaited news from Qadian with great anxiety, and when the news about the election of the new Khalifa reached Dera

Ghazi Khan community, these boys in their irrepressible eagerness asked, "Has uncle (i.e. Maulvi Muhammad Ali) been elected Khalifa?" When they learnt he had failed to grab leadership of the movement, the boys felt bitterly disappointed.

Bitter Struggle and Victory

A tough struggle had now begun in right earnest. Some of the leading drop-outs had been very close to the Promised Messiah. They had held key positions in the central organization; they had influence and through clandestine propaganda had organized a front long before the death of the Khalifa-tul-Masih I, worming their slimy way into the minds of a considerable number of persons in most of the outside communities and had enlisted the sympathies of like-minded people who were converted to the idea that the executive board (Sadr-Anjuman) tailored to the pattern of modern organizations and not the time-honoured Khilafat institution was the practical thing in a democratic setting.

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Of the handful of Ahmadies residing in England all subscribed their allegiance to the Khalifa-tul-Masih II with the exception of Khwaja Kamaluddin and his agenf Sheikh Noor Ahmad.

Khwaja Kamaluddin

Khwaja Kamaluddin returned to India in November 1914. Qazi Muhammad Yousaf of Hoti who had joined the drop-outs received him at Bombay. Sahibzada Mirza Sultan Ahmad, eldest son of the Promised Messiah and Khwaja Kamaluddin and Qazi Muhammad Yousaf travelled from Bombay to Lahore together. The Khwaja had first intended to go direct to Qadian but he soon changed his mind and headed for Lahore. On the way to Lahore, the Khwaja offered Mirza Sultan Ahmad the office of Khilafat on the ground that he was the eldest son of the Promised Messiah. Sahibzada Mirza Sultan Ahmad laughed at the proposal and said: "I am not even an Ahmadi. How can I lay claim to Khilafat?"

The Khwaja, in a lecture at Lahore, criticized Maulvi Muhammad Ali for his opposition to the Khilafat institution which,

he said, Maulvi Muhammad Ali had accepted wholeheatedly when he gave his allegienee to Hazrat Maulana Nuruddin. He also criticized him for refusing to offer his oath of loyalty to Sahibzada Mirza Mahmud Ahmad. The advantage of staying in Qadian had been lost as a consequence of the mistaken attitude of Maulvi Muhammad Ali, he said. Maulvi Munammad Ali was besides himself with anger and blamed the Khwaja for all the mistakes as he and not Maulvi Muhammad Ali was the real author of the *volte face*. Qazi Muhammad Yousaf felt so much disgusted that he at once repaired to Qadian and became, in course of years, one of the most outspoken advocates of Khilafat. Khwaja Kamaluddin, in a long oration on the causes of split, which later appeared in a pamphlet, had the temerity to declare that the Khalifa-tul-Masih I shared the views of dissidents about Khilafat and was not in favour of one-man leadership. The Khwaja suffered from short memory—he and Maulvi Muhammad Ali had been penalized by the late Khalifa-tul-Masih I for holding these very views and were required to renew their oath of allegiance if they cared to stay within the fold of the movement. The Khalifa-tul-Masih II, in a booklet named 'Al-qaul-ul-fasl' dealt with the points raised by the Khwaja and in a masterly rebuttal of the specious and fictitious arguments of the drop-out chief silenced the enemy batteries for good.

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Counter-offensive

As dissident propaganda gained momentum it became necessary to initiate a powerful country-wide counter-offensive to dissipate its pernicious influence and save the ill-informed and gullible and simpie folks from the pernicious impact of specious arguments and glib talk of the anti-Khilafat group. The mass of the outside commnnities were in great bewilderment at the time. The drop-outs had mounted attack upon attack on the Khilafat institution and in the acrimony of animosity had freely resorted to low and ill-founded personal attacks of a highly distasteful character.

The Khalifa-tul-Masih II took planned measures aimed

at : (1) revival of faith and courage among the weaker elements that had fallen victims or were considered easy targets of dissident campaign (2) reclaiming those who had gone over to enemy camp (3) organizing all the communities and re-binding them to the center in ties of closeness and confidence (4) and strengthening the wholly denuded central treasury through an organized collection system.

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It was a prolonged struggle, marked at times by bitter hurdles and at times by stiff road-blocks. Papers, tracts, pamphlets and handbills, were issued iu large numbers, dealing with all controversial points. Writers and authors and speakers of the community took up their assignments with great enthusiasm and travelled all over the affected areas.

Those who participated in the counter-offensive were men of eminent piety, deep learning and worthy scholars and lecturers and writers. Their names will go down in history as victorious heroes of the greatest battle the dissentient forces waged right inside the camp of the community. They were Sahibzada Mirza Bashir Ahmad, Sayyad Mir Muhammad Ismail, Sheikh Yaqub Ali Irfani, Maulana Sher Ali, Pir Manzur Muhammad, Maulvi Muhammad Ismail Hilalpuri, Maulana Sayyad Sarwar Shah, Sayyad Mir Muhammad Ishaque, Sayyad Muhammad Ahsan Amrohi, Mir Qasim Ali, Mian Muhammad Hasan Asan, Qazi Muhammad Zahuruddin Akmal, Hafiz Roshan Ali, Bhai Abdur-Rahim, Doctor Mufti MuhammadS adiq, Sayyad Mir Nasir Nawab, Sheikh Ghulam Ahmad Waiz, Maulvi Muhammad Din, Maulana Ghulam Rasul Rajeki, Dr. Hashmatullah, Maulana Muhammad Ibrahim Baqapuri, Maulvi Kabiruddin.

It was a long and bitter campaign but every member of the community was filled with uucommon courage and committed to fight and force his way to the heart of the enemy camp until, by the grace of God, the overwhelming majority of the community rallied around the Khalifa-tul-Masih II. The drop-outs had to concede victory to the Khilafat and openly acknowledged, though at a much later date, that with the exception of a few

the entire body of the community stood behind the Khalifa-tul-Masih II.

The dissidents, in the opening weeks of the split, committed spiritual suicide deliberately without realizing the ultimate consequences of their hasty and angry act until it was too late to retrace their steps. They decided to roll out of Qadian, a decision they bitterly regretted ever afterwards but could not reverse. Now Qadian had become secure against enemy inroads and was the sole center of the movement free from hostile elements as the Promised Messiah had been foretold much earlier.

(اخرج منه یزیدیون) "The rebels—Yazidies—shall be exiled."

Sadr Anjuman for Khilafat

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The Executive body, the Sadr Anjuman-i-Ahmadiyya, was a divided camp; the division only high-lighted the strength of the pro-Khilafat group. It had fifteen members. The pro-Khilafat majority consisted of (1) Hazrat Mirza Bashiruddin Mahmud Ahmad (2) Nawab Muhammad Ali Khan (3) Maulana Sayyad Ahsan Amrohi (4) Sahibzada Mirza Bashir Ahmad (5) Dr. Sayyad Mir Muhammad Ismail (6) Dr. Khalifa Rashiduddin (7) Seth Abdur-Rahman (8) Maulana Sher Ali. The minority group comprised the following:

(1) Maulvi Muhammad Ali (2) Khawaja Kamaluddin (3) Dr. Mirza Yaqub Beg (4) Sheikh Rahmatullah (5) Dr.Sayyad Muhammad Hussain Shah (6) Maulvi Ghulam Hasan Khan of Peshawar (7) Sayyad Hamid Shah of Sialkot.

The last-named threw his lot in with the pro-Khilafat group soon after the split and Maulana Ghulam Hasan Khan of Peshawar came over to the Khilafat camp in 1937. (Copyright)

The Blessed Month of Ramazan

The current lunar month is the month of rigid abstinence and devotional prayer at mass level, when the entire nation of Islam, the grown-ups, teenagers to middle-agers, both men and women, except the sick and senile, shall forego drinking and eating from dawn to dusk, The man of today demands more and more from life, not just all the necessities but all the luxuries and is out to strip others, the better-off, the so-called capitalist, of both his ill-earned as well as his well-earned riches, The demand is voiced in the name of poverty, in the name of hunger. It is to banish want, say the do-gooders, but in reality it is to garnish life with the luxury of plenty and variety. The month of Ramazan teaches a different lesson, the lesson of self-denial; it affords the well-to-do an opportunity to learn the ways of austerity and through voluntary reduction of wants add to the surplus he can put to the use of his needy brethren. It teaches the poor patience and dignified indifference to the wealth of the wealthy and total reliance on His own Maker. The society of Islam, as envisaged in the Holy Quran, is thus free from internecine wrangles, the tug-of war between the so-called haves and have-nots. The one is eager to give, the other unwilling to harbor a grudge and sees no cause in his poverty for quarrel or complaint but appreciates the relief he gets.

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The Divine Ordinance

The divine ordinance on Ramazan (The Quran Ch. 2:184-188) says :

يا ايها الذين امنوا كتب عليكم الصيام كما كتب على الذين
من قبلكم لعلكم تتقون.

ایاما معدودات ، فمن کان منکم مریضا او علی سفر فعدة من ایام اخر ، و علی الذین یطیقونه فدیـة طعام مسکین ، فمن تطوع خیرفهوخیرله، و ان تصوموا خیر لکم ان کنتم تعلمون. شهر رمضان الذی انزل فیـه القرآن هدی للناس و بینت من الهدی والفرقان فمن شهد منکم الشهر فلیصمـه ، و من کان مریضاً او علی سفر فعدة من ایام اخر ، یرید الله بکم الیسر و لا یرید بکم العسر و لتکملوا العدة و لتکبروا الله علی مـا هداکم و لعلکم تشکرون .

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و اذا سالك عبادی عنی فانی قریب ، اجیب دعوة الداع اذا دعان فلیستجیبوالی ولیؤمنوابی لعلهم یرشدون .

احل لکم لیلة الصیام الرفث الی نسائکم ، هن لباس لکم وانتم لباس لهن ، علم الله انکم کنتم تختانون انفسکم فتاب علیکم و عفا عنکم فالئن باشروهن وابتغوا ما کتب الله لکم و کلوا واشربوا حتی یتبین لکم الخیط الابیض من الخیط الاسود من الفجر ثم اتموا الصیام الی الیل ولا تباشروهن و انتم عکفون فی المسجد ، تلك حدود الله فلا تقربوهـا ، کذلك یبین الله آیته للناس لعلهم یتقون .

"O you who have believed, fasting has been made obligatory on you as it had been obligatory on those who have gone before you, so that you may guard against (spiritual and moral) wrongs, for a fixed number of days, but whoever of you be sick or travelling, he shall make up the period during other days ; and those who can afford are obligated to give an expiatory meal to the poor ; whoso therefore performed

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a virtuous act in a spirit of willing obedience, it shall be very beneficial to him, and fasting is indeed good for you if you understand.

The month of Ramazan is the month during the course of which the Quran was revealed, a guidance for all men and clear landmarks in the right direction and the Distinguisher; and whoso of you is present (at home) in this month he should fast therefore; but one who is sick or travelling, his term is during other days—Allah plans to make things easy for you and does not intend any hardship for you, so that you may be able to observe fast for a fixed number of days and so that you may magnify Allah for having guided you and so that you may be grateful.

And when My servants seek of thee guidance about Me (tell them that) I am surely very close; I answer the prayers of the petitioner when he calls on Me; they should therefore listen to Me and believe in Me so that they may be guided aright,

Intimacy with your wives during the night of fasting has been (hereby) made lawful to you; they are a garment for you and so are you for them a garment. Allah knows that you have been stinting yourselves (in this behalf); therefore He turned to you compassionately and granted you relief. Now then you may go in unto them seeking what Allah has appointed for you and eat and drink until the white streak of the dawn becomes distinct to you from the dark streak; then observe fully the fast till nightfall; and be not intimate with them (your wives) while you are in retreat in the mosques. These are the boundaries of Allah, so get not too close to them. Thus does Allah explain His commands to men so that they should be on guard (against infraction)".

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